

DEVELOPMENT OF A STUDENT CENTERED LEARNING BASED ASSESSMENT MODEL FOR ISLAMIC RELIGIOUS EDUCATION INTEGRATING AUTHENTIC ASSESSMENT, SELF ASSESSMENT, AND PEER ASSESSMENT AT THE GRADUATE SCHOOL OF ZAINUL HASAN GENGONG ISLAMIC UNIVERSITY

Halimatus Sa'diya¹, Ainur Rofiq Sofa², Muhammad Ichsan³,

^{1,2}Universitas Islam Zainul Hasan Genggong Probolinggo

³Universitas Hafshawaty Zainul Hasan

Email: ¹saydielim@gmail.com, ²bungaaklirik@gmail.com, ³ichsan29061997@gmail.com,

Keywords:

*Student Centered
Learning, Islamic
Religious Education
Assessment, Authentic
Assessment, Self-
Assessment, Peer
Assessment*

Abstract

The implementation of Student-Centered Learning (SCL) in higher education requires assessment practices that promote active participation, self-reflection, collaboration, and meaningful learning. However, assessment in Islamic Religious Education (IRE) courses remains predominantly lecturer-centered, emphasizing cognitive achievement while providing limited opportunities for authentic and reflective evaluation. This study aims to develop a Student-Centered Learning-based assessment model integrating Authentic Assessment, Self-Assessment, and Peer Assessment in the Master's Program of Islamic Religious Education at the Graduate School of Zainul Hasan Genggong Islamic University. The research employed a Research and Development (R&D) approach involving needs analysis, model design, expert validation, limited trials, and model refinement. Data were collected through observations, interviews, questionnaires, and document analysis, and analyzed using qualitative and quantitative techniques. The findings indicate that the developed assessment model enhances students' critical thinking, self-regulated learning, collaborative competence, and reflective awareness while providing more comprehensive evidence of cognitive, affective, and psychomotor achievement. The model also strengthens assessment transparency and learner engagement, making it an effective framework for improving assessment quality in Islamic Religious Education at the graduate level.

INTRODUCTION

The transformation of higher education toward learner-centered pedagogy has significantly influenced teaching, learning, and assessment practices across academic disciplines, including Islamic Religious Education (IRE) (Shalawati & Sofa, 2025). Student-Centered Learning (SCL) emphasizes active student participation, critical inquiry, collaborative learning, self-regulated learning, and reflective practice, shifting the instructional focus from knowledge transmission to knowledge construction. In this

paradigm, assessment is no longer viewed merely as a tool for measuring learning outcomes but as an integral component of the learning process that encourages continuous improvement and meaningful engagement. Consequently, higher education institutions are increasingly expected to redesign assessment systems that align with SCL principles and support the development of higher-order thinking skills, professional competence, and lifelong learning (Hasanah & Sofa, 2025).

Despite the growing adoption of Student-Centered Learning in Indonesian universities, assessment practices in Islamic Religious Education remain largely conventional and lecturer-centered. Assessment is frequently dominated by written examinations and cognitive achievement tests, with limited emphasis on authentic learning experiences, reflective evaluation, and collaborative assessment. Such practices often fail to comprehensively assess students' cognitive, affective, and psychomotor competencies, which are essential learning outcomes in Islamic Religious Education. Furthermore, conventional assessment provides limited opportunities for students to develop self-evaluation skills, constructive peer feedback, and reflective thinking, all of which are fundamental characteristics of learner autonomy promoted by Student-Centered Learning (Zakiyullah & Sofa, 2025).

Authentic Assessment, Self-Assessment, and Peer Assessment have been widely recognized as complementary assessment approaches capable of supporting the successful implementation of Student-Centered Learning. Authentic Assessment evaluates students through meaningful tasks that reflect real-life applications of knowledge and skills, while Self-Assessment encourages learners to monitor and evaluate their own academic progress, fostering self-regulated learning and personal responsibility. Peer Assessment promotes collaborative learning by enabling students to provide constructive feedback to one another, thereby strengthening communication, critical thinking, and interpersonal skills. The integration of these three assessment approaches offers a comprehensive framework for evaluating students' academic performance while simultaneously enhancing learning quality, engagement, and reflective practice. Nevertheless, studies examining their integrated implementation within graduate-level Islamic Religious Education remain limited, indicating the need for innovative assessment models tailored to the characteristics of postgraduate learning (Ramadani & Sofa, 2025).

Based on these considerations, this study aims to develop a Student-Centered Learning-based assessment model that integrates Authentic Assessment, Self-Assessment, and Peer Assessment in the Master's Program of Islamic Religious Education at the Graduate School of Zainul Hasan Genggong Islamic University. Unlike previous studies that primarily evaluate existing assessment practices, this research focuses on designing and validating an integrated assessment model that aligns with Student-Centered Learning principles while accommodating the holistic educational objectives of Islamic Religious Education (Ramadani & Sofa, 2025). The proposed model is expected to improve assessment quality, strengthen students' critical thinking, reflective learning, collaborative competence, and self-regulated learning, and provide an innovative reference for assessment reform in postgraduate Islamic higher education (Ramadani & Sofa, 2025).

LITERATURE REVIEW

Student-Centered Learning (SCL) has become one of the dominant paradigms in contemporary higher education because it places students at the center of the learning process and encourages active knowledge construction rather than passive knowledge reception (Parawansah & Sofa, 2024). Rooted in constructivist learning theory, SCL promotes learner autonomy, collaborative learning, critical thinking, problem-solving, and reflective practice. In this approach, lecturers function primarily as facilitators who create meaningful learning experiences that enable students to develop intellectual, social, and professional competencies. Previous studies have demonstrated that SCL significantly enhances students' academic engagement, motivation, self-regulated learning, and higher-order thinking skills. Consequently, effective implementation of SCL requires not only innovative instructional strategies but also assessment systems that reflect its learner-centered philosophy (Zainal & Sofa, 2026).

Assessment plays a fundamental role in Student-Centered Learning because it serves as both a measurement tool and a learning strategy that supports continuous improvement. Contemporary assessment theory distinguishes assessment *of* learning, assessment *for* learning, and assessment *as* learning, emphasizing that evaluation should contribute to students' learning processes rather than merely measure final achievement. Within SCL, Authentic Assessment has emerged as an effective approach because it evaluates students through meaningful tasks that mirror real-world contexts and require the application of knowledge, critical thinking, and problem-solving skills. Authentic Assessment therefore provides more comprehensive evidence of student competence across cognitive, affective, and psychomotor domains than traditional paper-and-pencil examinations. In Islamic Religious Education, authentic assessment is particularly relevant because learning outcomes encompass not only conceptual understanding but also ethical attitudes, religious values, and practical application in daily life (Yunus & Sofa, 2025).

Self-Assessment and Peer Assessment are complementary assessment strategies that strengthen learner autonomy and collaborative learning within Student-Centered Learning environments. Self-Assessment encourages students to evaluate their own learning progress, identify strengths and weaknesses, and formulate strategies for continuous improvement, thereby fostering reflective thinking and self-regulated learning. Meanwhile, Peer Assessment enables students to provide constructive feedback on their peers' academic performance, enhancing communication skills, critical analysis, collaboration, and mutual responsibility. Research has consistently shown that integrating Self-Assessment and Peer Assessment improves students' metacognitive awareness, learning motivation, and engagement while increasing assessment transparency and fairness. When implemented alongside Authentic Assessment, these approaches create a holistic assessment framework that supports meaningful learning and lifelong learning competencies (Sukandarman & Sofa, 2024).

Within the context of Islamic Religious Education, assessment should reflect the holistic objectives of Islamic education, which emphasize the balanced development of intellectual competence, spiritual awareness, moral character, and social responsibility. Islamic educational philosophy views assessment as a process of guiding learners toward comprehensive human development rather than solely measuring academic achievement. However, empirical studies indicate that assessment practices in many Islamic higher education institutions remain predominantly lecturer-centered and cognitive-oriented, limiting opportunities for reflection, collaboration, and authentic performance evaluation.

Furthermore, few studies have developed an integrated assessment model that combines Student-Centered Learning with Authentic Assessment, Self-Assessment, and Peer Assessment, particularly in postgraduate Islamic education. Therefore, this study addresses this gap by developing a comprehensive assessment model that aligns contemporary learner-centered pedagogy with the holistic educational values of Islamic Religious Education, providing both theoretical and practical contributions to assessment innovation in graduate education.

RESEARCH METHODS

This study employed a Research and Development (R&D) approach to develop a Student-Centered Learning (SCL)-based assessment model integrating Authentic Assessment, Self-Assessment, and Peer Assessment in the Master's Program of Islamic Religious Education at the Graduate School of Zainul Hasan Genggong Islamic University. The research adopted the ADDIE development framework, consisting of five stages: Analysis, Design, Development, Implementation, and Evaluation. During the analysis stage, a needs assessment was conducted to identify existing assessment practices, lecturers' and students' perceptions, and the challenges of implementing student-centered assessment. Based on the findings, an integrated assessment model and supporting assessment instruments, including performance rubrics, self-assessment forms, peer-assessment sheets, and authentic assessment guidelines, were designed and developed. The prototype was subsequently validated by experts in Islamic Religious Education, educational assessment, and instructional design before being implemented in selected graduate courses (Sofa et al., 2024).

Data were collected through observations, semi-structured interviews, questionnaires, documentation, and expert validation sheets involving lecturers and postgraduate students participating in the implementation of the developed model. Quantitative data obtained from validation scores and participant responses were analyzed using descriptive statistical techniques to determine the feasibility and practicality of the assessment model. Meanwhile, qualitative data from interviews, observations, and reflective feedback were analyzed through thematic analysis involving data reduction, categorization, interpretation, and conclusion drawing. The integration of qualitative and quantitative findings provided a comprehensive evaluation of the model's validity, practicality, and effectiveness in improving assessment quality, promoting active student participation, strengthening self-regulated learning, and supporting the implementation of Student-Centered Learning in Islamic Religious Education at the graduate level.

RESULTS AND DISCUSSION

The needs analysis revealed that the assessment practices employed in the Master's Program of Islamic Religious Education at the Graduate School of Zainul Hasan Genggong Islamic University were still predominantly lecturer-centered, with written examinations, assignments, and presentations serving as the primary assessment methods. Although these approaches effectively measured students' cognitive achievement, they provided limited opportunities for students to engage in self-reflection, collaborative evaluation, and authentic performance assessment. Both lecturers and students acknowledged that the existing assessment system did not fully accommodate the principles of Student-Centered Learning (SCL), particularly in fostering learner autonomy, critical thinking, and continuous feedback. These findings indicate the

necessity of developing an integrated assessment model that aligns assessment strategies with the pedagogical objectives of SCL while addressing the holistic competencies expected in postgraduate Islamic Religious Education.

Based on the identified needs, an assessment model integrating Authentic Assessment, Self-Assessment, and Peer Assessment was developed following the ADDIE framework. The model incorporated various assessment instruments, including authentic performance tasks, analytical scoring rubrics, reflective learning journals, self-assessment checklists, peer feedback forms, and lecturer evaluation guidelines. Expert validation involving specialists in Islamic Religious Education, educational assessment, and instructional design indicated that the developed model possessed high levels of content validity, construct validity, and practical applicability. Experts emphasized that integrating multiple assessment approaches enables lecturers to evaluate students' cognitive understanding, professional skills, collaborative competence, ethical behavior, and reflective capacity more comprehensively than conventional assessment methods. The validation process also recommended the inclusion of clear assessment criteria and standardized rubrics to improve assessment consistency and transparency.

The implementation of the assessment model demonstrated positive impacts on students' learning engagement and academic performance. Students became more actively involved in evaluating their own learning progress through Self-Assessment, allowing them to identify strengths, recognize learning difficulties, and formulate improvement strategies. Peer Assessment encouraged constructive academic dialogue, collaborative problem-solving, and critical feedback among students, thereby enhancing communication skills and mutual responsibility within the learning community. Authentic Assessment further strengthened students' ability to apply theoretical concepts of Islamic Religious Education to real educational contexts through case analyses, project-based assignments, reflective portfolios, and classroom-based problem-solving activities. These assessment experiences promoted higher-order thinking skills, self-regulated learning, and reflective practice, which are central objectives of Student-Centered Learning in postgraduate education (Muchlis & Sofa, 2025).

The findings suggest that the integration of Authentic Assessment, Self-Assessment, and Peer Assessment provides a comprehensive and sustainable assessment framework that supports meaningful learning in Islamic Religious Education. Unlike traditional assessment systems that primarily emphasize summative evaluation, the proposed model functions simultaneously as assessment **of**, **for**, and **as** learning by continuously supporting students' academic development throughout the learning process. Moreover, the model aligns with the holistic philosophy of Islamic education by assessing intellectual achievement alongside ethical responsibility, reflective awareness, collaboration, and lifelong learning competencies. Consequently, the developed assessment model represents an innovative contribution to assessment reform in postgraduate Islamic higher education and offers a practical reference for other universities seeking to implement Student-Centered Learning through more authentic, participatory, and competency-based assessment practices.

CONCLUSION

This study concludes that the development of a Student-Centered Learning (SCL)-based assessment model integrating Authentic Assessment, Self-Assessment, and Peer Assessment provides an effective framework for improving the quality of assessment in Islamic Religious Education at the graduate level. The developed model shifts assessment from a lecturer-centered approach toward a learner-centered process that actively engages students in evaluating their own learning, providing constructive feedback to peers, and demonstrating competencies through authentic learning tasks. The implementation of the model enhances critical thinking, reflective learning, self-regulated learning, collaboration, and professional responsibility while generating more comprehensive evidence of students' cognitive, affective, and psychomotor achievements. Furthermore, the integration of multiple assessment strategies increases assessment transparency, fairness, and student engagement throughout the learning process.

The findings also indicate that the proposed assessment model aligns with the holistic philosophy of Islamic Religious Education by integrating academic competence with ethical values, reflective awareness, and collaborative learning. As a result, the model contributes not only to improving assessment practices but also to strengthening the implementation of Student-Centered Learning in postgraduate education. This study offers a practical and innovative reference for lecturers, curriculum developers, and higher education institutions seeking to reform assessment systems toward more authentic, competency-based, and learner-centered approaches. Future research is recommended to examine the effectiveness of this model across different disciplines and educational contexts and to explore the integration of digital assessment technologies and Artificial Intelligence to further enhance assessment quality in higher education.

REFERENCES

- Hasanah, U., & Sofa, A. R. (2025). Strategi, implementasi, dan peran pengasuh dalam pengembangan pendidikan agama di Pondok Pesantren Zainul Hasan Genggong Probolinggo. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 152–172.
- Muchlis, M. N. H., & Sofa, A. R. (2025). Implementation of Interactive Digital Learning Media Using H5P to Improve Learning Material Comprehension of Grade 2 Students at MI Nurud Dzolam Alasumur Kraksaan. *DAAR EL-MAKRIFAH: Journal of Islamic Religious Education*, 1(02), 63–73.
- Parawansah, S. H., & Sofa, A. R. (2024). Pendekatan Komprehensif Berbasis Al-Qur'an dan Hadits dalam Pengembangan Pendidikan Islam: Integrasi Nilai, Metode, Evaluasi, Sosio-Kultural, dan Kompetensi Pendidik. *KARAKTER: JURNAL RISET ILMU PENDIDIKAN ISLAM* Учитель: Asosiasi Riset Ilmu Manajemen Dan Bisnis Indonesia, 2(1), 187–205.
- Ramadani, S., & Sofa, A. R. (2025). Kejujuran dalam perspektif pendidikan Islam: Nilai fundamental, strategi implementasi, dan dampaknya terhadap pembentukan karakter santri di pesantren. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 193–210.
- Shalawati, S., & Sofa, A. R. (2025). Revitalisasi nilai Al-Qur'an dan Hadits dalam pembentukan etos kerja, profesionalisme, spiritualitas, inovasi, keseimbangan sosial, dan keberlanjutan Muslim modern. *Jurnal Budi Pekerti Agama Islam*, 3(1), 201–214.
- Sofa, A. R., Mundir, H., & Ubaidillah, H. (2024). Learning Islamic religious education based on spiritual and emotional intelligence to build the morals of Zainul Hasan

- Genggong Islamic University students. *International Journal of Educational Narratives*, 2(1), 42–47.
- Sukandarman, S., & Sofa, A. R. (2024). Harmoni dalam keberagaman: Toleransi dan kerukunan antar umat beragama berdasarkan Al-Qur'an dan Hadits. *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa*, 2(4), 128–144.
- Yunus, M., & Sofa, A. R. (2025). Implementasi Nilai-Nilai Al-Qur'an dan Hadits Nabi Dalam Kehidupan Peserta Didik di MTS. Raudlatul Hasaniyah Mojolegi Gading Probolinggo. *Hikmah: Jurnal Studi Pendidikan Agama Islam*, 2(1), 209–225.
- Zainal, S. A., & Sofa, A. R. (2026). Introduction to Islamic studies in PAI perspective: Harmonization of revelation and reason for TBI UNZAH students. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 333–342.
- Zakiyullah, A., & Sofa, A. R. (2025). Implementasi konsep pendidikan agama Islam dalam mengatasi bullying: Studi kasus di Pesantren Zainul Hasan Genggong. *Jurnal Budi Pekerti Agama Islam*, 3(1), 301–316.